



THE NATIONAL PREACHER.

Vol. XXXVIII.]

MARCH, 1864.

Whole No. 918.

SERMON V.

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DARIUS AND DANIEL; OR THE NECESSITY OF AN ATONEMENT.

"THE king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him."—DANIEL 6: 14.

WHEN Daniel was a young man he was carried into captivity from Jerusalem to Babylon. By a series of remarkable providences he was here raised from obscurity, and brought into great favor with the proud monarchs of Babylon. He was a ruler and governor under Nebuchadnezzar and his successors; and when Babylon was taken by Darius the Mede, he found Daniel clothed in scarlet, with a chain of gold about his neck, and occupying the place of the third ruler in the kingdom. Nor did the Median conquest diminish at all the popularity of Daniel, or obstruct his promotion. For Darius, we are told, "preferred him above his presidents and princes, and thought to set him over the whole realm." This high elevation excited the envy of the presidents

and princes, and they "sought to find occasion against Daniel concerning the kingdom; but they could find none; forasmuch as Daniel was faithful, neither was there any error or fault found in him. Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

"Then these presidents and princes assembled together to the king, and said thus unto him: King Darius, live forever; all the presidents of the kingdom, the governors and princes, the counselors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man, for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

"Now when Daniel knew that the writing was signed, he went into his house; and his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God.

"Then they came near and spake before the king: Hast thou not signed a decree that every man that shall ask a petition of any god or man, within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said: The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king: That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him." But Darius could devise no way in which his favorite servant and officer could be delivered. He was constrained, therefore, to pass sentence upon him, and cause him to be cast into the den of lions.

The question arises here: Why could not Darius deliver Daniel? Why could he not? This certainly could not have been for the want of power; for Darius was an absolute monarch, and had the whole power of the realm at his control. Whom he would he set up, and whom he would he put down. Whom he would he saved, and whom he would he destroyed.

Nor did his inability to deliver Daniel arise from a want of disposition; for it seems that the king was most sincerely disposed to deliver him if he could. He "set his heart on Daniel to deliver him, and he labored till the going down of the sun to deliver him."

He passed sentence upon Daniel with great and evident reluctance; and when the sentence had been inflicted, the king, we are told, went to his palace, and passed the night fasting, neither were instruments of music brought before him, and his sleep went from him.

But if Darius had power to deliver Daniel, and was so sincerely disposed to deliver him, the question returns, why did he not deliver him? What was the difficulty in the case?

In replying to these questions, I remark, in the general, that there are many things which a monarch, however powerful, can not consistently perform. Some may have thought that an absolute monarch, who has all power in his hands, and whose will is law, can do any thing he pleases. But it is not so. An absolute monarch may be so surrounded with checks and restraints, that he has really less liberty than almost any of his subjects. There are many things which he can not, with any propriety or safety, do. He can not deny himself, or disgrace himself. He can not abrogate his own laws, or trifle with his own authority, or introduce principles of administration which shall go to encourage transgression, or to release his subjects from their obligations of obedience. On these and the like points he must be very cautious as to the steps he takes, else he will not long be an absolute monarch, or a monarch in any sense. His misused power will pass from his hands, and revolution and confusion will ensue.

With these general remarks we come back to the question, Why could not Darius deliver Daniel? Or, after what has been said, the question may rather be, How could he deliver him?

There were but two ways in which Darius could deliver Daniel. The one was, by rescinding and disowning his rash decree; and the other, by forbearing to execute it; or, which is the same, by pardoning Daniel. Suppose, then, that he had taken it upon him to rescind the law which had just been passed, and which Daniel had transgressed. But this would have been to dishonor the law, and to disgrace himself for having passed such a law. It would be virtually saying that the law was wrong, and that he had done wickedly in enacting it. Besides, this law was backed up by another, that "no decree or statute which the king establisheth may be changed;" so that if the decree in question was rescinded and disgraced, another decree must also be rescinded and disgraced, and the very constitution of the Median empire must be subverted. Thus to dishonor his laws and disgrace himself, in the view of all his subjects, was what the great King Darius could not consent to do. Rather than hazard such a step, he preferred, though very reluctantly, to execute the decree, and commit his beloved Daniel to the den of lions.

But if Darius could not deliver Daniel by rescinding his rash decree, could he not by forbearing to execute it? Could he not dispense to his faithful and beloved officer a free and full pardon?

Without doubt, Darius thought of this expedient; but the more he thought of it, the more he saw that he could not do it. In revolving the subject, in this view, perhaps the king reasoned thus with himself: "I have just enacted a strict law, and annexed to it a dreadful penalty. I have said that whosoever shall ask a petition of any god or man for thirty days, save of myself, he shall be cast into the den of lions. With a perfect knowledge of this law, Daniel has repeatedly and openly transgressed it. In the high places of power he has set an example of transgression before all my subjects. And now, if I do not execute the law, if I grant him a pardon, shall I not virtually say, before the hundred and twenty provinces of my vast empire, that I regard transgression as a very slight thing; that my laws may be trifled with and trampled on at pleasure? If I pardon Daniel, shall I not dishonor, not only this law, but all my laws? Shall I not weaken their authority? Shall I not invite and encourage transgression? Shall I not introduce a principle into my administration which will work its ruin? If I do not execute this law, it will be to little purpose for me to enact any other laws, or to endeavor to enforce those which already exist. Every future transgressor will appeal to the precedent here established, and will expect to be rescued in the same way.

"Besides, how do I know that Daniel will accept of a pardon from me? To accept a pardon will be to acknowledge that he has committed an offense, or that he has done a wrong. Is it likely that Daniel will acknowledge this? Is it likely that he will accept a pardon, even if I offer him one?"

In these remarks you will perceive the difficulties which encompassed Darius on every hand. You see the reasons why—powerful as he was—he could not rescue his honored and beloved Daniel from the den of lions. He could not rescind the law he had passed without dishonoring it and disgracing himself. He could not pardon Daniel, even if Daniel would consent to be pardoned, without dishonoring his entire system of government, weakening its authority, and exposing it to contempt. The consequence was, that the transgressor of the law must feel its penalty, and Daniel must go into the den of lions.

The object of the foregoing remarks has, probably, been anticipated by you all. The case of Darius and Daniel goes to illustrate another case, in which we, my friends, are personally and immensely interested. We are the rightful subjects of an absolute Monarch—the mighty Monarch of the universe. He has issued good laws for the regulation of our hearts and lives, and has annexed to them a just but a dreadful penalty. These laws we have all broken; this penalty we have all incurred. And now, in what way can we be delivered? True, our Sovereign has physical power enough to deliver us, for he is omnipotent. And he can

have no pleasure in our ruin; for he is infinitely benevolent. Still, there are some things which, with all his power, and with all his benevolence, he can not with any propriety do. He can not deny himself. He can not disgrace himself. He can not bring dishonor upon his holy law. Governing, as God does, not a hundred and twenty provinces, but unnumbered worlds; surrounded, as he is, with countless myriads of intelligent beings, friends and enemies, all of them the subjects of his government, and all looking intently on, to watch the course of his administration; the great God can not do any thing to weaken his authority in their eyes—any thing to invite and encourage transgression. For this would be to introduce a principle that would work disorder and confusion everywhere—a principle which would subvert his throne, and ruin the universe. Our God is urged, therefore, by all the regard which he ought to have, both for himself and for his creatures—urged by all the promptings of infinite love—to maintain his authority inviolate; to support, untarnished, the honors of his throne. It is infinite goodness which prompts our holy Sovereign to declare: "Till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law, until all be fulfilled."

The question then returns upon us: How are we, who have broken the law of God, and incurred its penalty, how are we to be delivered?

It is as true of us as it was of Daniel, that we can be delivered in only one of two ways: Our Sovereign must either rescind his laws which we have broken, or he must forbear to execute them, which is the same as to grant a pardon. Shall then the great Sovereign of the universe rescind his laws? But this, as in the case of Darius, would be to dishonor his laws, and to disgrace himself. It would be as much as to say that his laws were unreasonable, and that he had been weak or wicked in enacting them. But will our holy Sovereign ever say this? Ought he to say it? Can he say it in consistency with truth?

The decree of Darius *was* an unreasonable one, and he, without doubt, did wrong in enacting it. And however humiliating it might have been to him, and dishonoring to his laws, for him to have said as much as this, still, he could have said it with perfect truth. Perhaps he ought to have said it, and to have risked the consequences. But here is a point in which the comparison between his case and that of our holy Sovereign fails. The laws of God are perfectly good laws, and he was perfectly good in enacting them; and for him to repeal them, or set them aside, would be, not only to dishonor his law and disgrace himself, but such a measure would be inconsistent with his holiness. We may be sure, therefore, that we shall never be delivered from the dreadful penalty of the Divine law in this way. Indeed, we ought not to wish to be delivered in this way. Better far that we

receive the just reward of our deeds. Better that we go, not into a den of lions, but into the place prepared for the devil and his angels, and suffer there forever, than that the holy Sovereign of the universe, in order to rescue us, should dishonor his law and disgrace himself, and do that which was inconsistent with his holiness.

How, then, are we to be delivered from that fearful penalty of the divine law, which, by transgression, we have incurred? If God can not rescind his good laws, may he not forbear to execute them? In other words, may he not pardon us? But here, the same difficulties press upon him which pressed upon Darius, and with as much more force as the empire of God is the more extensive and the maintenance of his authority the more important.

God has enacted the best of laws, and affixed to them a just penalty. He has published them far and wide throughout his dominions, declaring solemnly, wherever they come: The soul that sinneth, it shall die. With a full knowledge of these laws and of their penalty, and in the open presence both of our Sovereign and our fellow-subjects, we have dared to transgress. And now suppose our Sovereign does not execute the penalty. Suppose he freely remits it and gives it all up, what would be the language of such a procedure? Would it not be virtually saying that God cares very little about his law; that he thinks very lightly of transgression? He would like to have his subjects obey him, if they will; but if they will not, they have little or nothing to fear from his hands. Would not the influence of such a measure be to impair, if not to annihilate, the authority of law; to take away all respect from the Law-Giver; to invite transgression; to encourage rebellion, to subvert, ultimately, the throne of God, and fill the universe with confusion and ruin? And can we expect to be delivered from suffering the just reward of our deed at such an expense as this? Can we ask it, or so much as desire it?

What then, it may be anxiously inquired, are sinners to expect, at the hands of their offended Sovereign and Judge? Is there no hope?

To these questions I answer: If God were not infinitely wiser than men, and infinitely more benignant and merciful, there would be no hope. Darius could devise no way of escape for his beloved Daniel, though he set his heart upon it, and labored to accomplish it till the going down of the sun. And it is not likely that the most exalted of creatures would ever have discovered a way of deliverance for fallen man. As I have said already, only two methods of deliverance could be conceived of as possible. The one was for God to rescind his laws, and the other was to forbear to execute them, or (which is the same) to remit their penalty. To have resorted to the first of these methods,

would have been at once to subvert and dissolve the divine government; and the objections to the other method of deliverance were, as we have seen, insuperable. To remit the penalty of the broken law and forbear to execute it, would be to dishonor the law, to detract from its authority, to trifle with transgression, and, in fact, to invite it.

To be sure, if God could devise any way in which, while he remitted the penalty of the law, he could honor it before the universe, and maintain inviolate its authority; if he could devise a way in which he could as fully satisfy his justice, and make as clear a manifestation of his holy hatred of sin, and his determination to punish it, as by inflicting the threatened penalty upon transgressors; why, then, the penalty might be safely remitted. But can any such method of deliverance be devised? Is any such possible?

It is just here, my brethren, that we are called upon to stand still, to admire, to wonder, and adore, in view of the depth and richness of that infinite wisdom which God has displayed in the redemption of sinners. What Darius could not do for Daniel, what no other monarch in the universe could do for rebellious subjects, God has been able to do for us. God has devised a way in which his holy law can be honored and its authority maintained, and yet the penalty be remitted to penitent transgressors. God has devised a way in which he can show forth to the universe his holy hatred of sin and his determination to crush it, and thus satisfy the claims of his glorious justice, in which he can answer every important purpose which could be answered by the merited punishment of transgressors, while he holds out to them the free offer of pardon.

You will anticipate me when I say that I refer here to the Atonement of Christ. The wonders of which I speak are the wonders of the Cross of Christ. By the voluntary sufferings and death of Christ, in place of the transgressor, the violated law has been honored and a way of deliverance opened. By the sufferings and death of Him who bore our sins in his own body on the tree, God has made such a display of his holy hatred of sin, and his displeasure against it, that he can now safely and consistently forgive all those who will comply with the easy terms of salvation, or to express the whole in the precise language of the Apostle Paul: "Whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and yet the justifier of him who believeth in Jesus." (Rom. 3: 25, 26.)

The subject which has been before us is full of instruction in regard to that great central doctrine of the Christian system—atonement by the blood of Christ. I shall have time to insist,

however, on only one of the important lessons which it brings before us, and that is the necessity of an atonement, in order to lay a foundation for the forgiveness of sins. Darius felt this necessity, and because he could devise no adequate atonement for his beloved Daniel he was obliged to pass sentence upon him, and consign him to the den of lions. The elder Brutus felt this necessity, and because he could devise no sufficient atonement for his two sons when they had committed treason against the Roman commonwealth, was obliged himself to pass sentence of death upon them, and to stand by and see it executed. Every father of a family, every teacher of a common school, has felt this necessity, and has often had his ingenuity tasked to find a substitute — to think of something which could be done on the ground of which the infliction of a threatened punishment might be avoided. The great Monarch of the universe felt this necessity; and it was this which brought the Saviour to the cross. Christ did not die for nothing. He did not die for a trifle. He did not submit to his deep humiliation, suffering, and death without an urgent necessity, and this necessity was to make an atonement for sin. He shed his blood for the remission of sins. Had not he died, every transgressor on the face of the earth must have died, and died eternally. No son or daughter of Adam could ever have been saved. To have forgiven sin without an atonement would have been, as we have seen, to dishonor the law, to weaken its authority, to disgrace the Law-Giver, to invite and encourage transgression, to trifle with sin, to introduce a principle of administration which, pursued to its legitimate results, would subvert and dissolve any government that ever existed. Surely, then, there was need of an atonement — a full and adequate atonement — if sinners were ever to be pardoned and saved.

It should be observed farther, that as sinners can not be saved without an atonement, so they can be saved in no other way than by the atonement. Strange as it may seem, there are those in this world who madly reject the atonement which has been made for them, and think to be saved in some other way. Some reject it openly and confessedly, denying in words that any atonement for sin was ever needed, or has ever been made. And more, probably, who do not reject the atonement in words, reject and despise it in their hearts. They are seeking and striving to obtain salvation in some other way. By their good deeds or good resolutions, by their voluntary sufferings, their ritual observances, their merits acquired in one way or another, they hope to do something toward attaining salvation; and they trust that God will forgive what they can not do without an atonement. But such hopes, we see, are assuredly vain. They are worse than vain; they are presumptuous and sinful. God saw, in eternity, that he could not consistently forgive sin without an atone-

ment, and it was because he could not that he was at the infinite expense of providing an atonement for us. And now is it likely that he will set aside this great, this painful, and expensive work in accommodation to the errors and fancies of a portion of our race; and because they do not see any need of an atonement, and are inclined to reject it, that he will save them in some other way? In what other way can he save them? And if he could, would not the doing of it on any other ground, be the height of indignity to his suffering Son? Would it not be pouring contempt upon his precious blood?

Besides, if a part of our race were saved and carried to heaven without an atonement, what would be their condition when they arrive there? There would then be two sorts of sinners in heaven, and the celestial palace would resound with two very different anthems of praise. One portion of the redeemed would sing: "All glory to the Saviour! All glory to Him who hath loved us, and washed us from our sins in his own blood!" While another portion would tune their voices in an opposite strain and say: "All glory to ourselves! All glory to our merits, to our penances, to our performances, by which we were enabled to rise to heaven without the intervention of atoning blood!" Do you believe that there will ever be such jargon in heaven? Do you believe that any of our race will ever go there except through the atonement of our Lord Jesus Christ?

The sin of willfully rejecting the atoning blood of Christ, and substituting something else, is, in my estimation, a dreadful sin. It is a fatally ruinous sin. It is, of all others, most emphatically damning to the soul. Until it is found out—in direct contradiction to the language of Scripture—that some other name has been given among men whereby we may be saved besides that of Jesus, we are bound to believe, and it is not uncharitable to believe, that no person who understandingly and willfully rejects the atonement of Christ, can ever come within the gates of the Celestial City.

Let me not be misunderstood, however, on this point. I do not say that a person may not be saved in ignorance of the atonement. I hope that some of the heathen are saved. If any of them are truly pious, I feel confident that they are. I hope and believe that children, who die in infancy, are saved. They are saved in ignorance of the atonement, but not in a rejection of it. I can conceive, too, that adult persons, in this Christian land, owing to a want of instruction, or to wrong instruction, may have grown up in such ignorance or misapprehension of the atonement as not to be capable of understandingly rejecting it. All these persons may be saved through Christ without knowing the precise method of their deliverance. Their hearts may be essentially right in the sight of God. They may be prepared, in

the temper of their minds, to close with Christ so soon as they come where he is and understand his claims. But here is a person whose eyes are open, and with a full understanding of the doctrine of atonement, he puts it from him. He openly, willingly, heartily rejects it. How is such an one to be forever benefited by the atonement? How is he to be saved by it? For myself, I must confess that I do not see how.

In conclusion, let me invite and entreat all those before me, who have not yet put their trust in Christ to reject now, as delusive and ruinous, every other foundation of hope, and come, receive, embrace the Lord Jesus. You see, my friends, your situation — sinners, transgressors of God's holy law, and exposed to suffer its penalty forever. God has no wish to destroy you more than Darius had to destroy Daniel; but without an interest in the Lord Jesus Christ how can he save you? How can he do such dishonor to himself and to his law? How can he pour such contempt upon the blood of his Son? It was love which prompted the Divine Being to resort to the painful expedient of an atonement — to part with his beloved Son, and give him up to suffering and death; and now shall this matchless love and this infinite sacrifice be of no avail to you? Will you continue to reject it, and tread it under foot? O sinners! why will ye do so? How can you be so ungrateful to God? How can you so trifle with the blood of the Saviour? How can you so put at hazard, yea, utterly cast away and destroy, your own immortal interests? No, flee to the Saviour while you may. Build all your hopes of salvation upon him. He will never leave you nor forsake you. "Be thou faithful unto death, and I will give you a crown of life."

SERMON VI.

BY REV. J. M. HOPPIN,*

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THE CHILDLIKE SPIRIT.

"At the same time came the disciples to Jesus, saying, Who is greatest in the kingdom of heaven? And Jesus called a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—MATT. 18 : 1-3.

THE bitter and evil nature of this controversy of the disciples as to who should be greatest, was heightened by a fact which we learn from the parallel passage in Mark, that the dispute sprang up immediately after the wonderful and celestial scene of the Transfiguration; and, in truth, it appears to have grown out of the Lord's choice of three disciples, Peter, James, and John, to ascend the glorified mountain with him. These favored disciples may have been unduly dazzled by the honor; and the others, moved with secret envy, may have been as unduly depressed. Peter may have urged his claim to the primacy, because long before this the Messiah had singled him out by declaring that his faith was the foundation upon which he would build his church. Andrew may have retorted, that he was the one who, first of them all, had found the Messiah. John may have thought that he had already received marks of peculiar love and confidence from Christ. Philip may have set forth the direct and personal call of the Lord to him, saying: "Follow me."

Jesus did not appear at the time to notice or rebuke them; but when they had all come to their common abode in Capernaum, he asked them what it was they had disputed about by the way? From a feeling of shame they gave him no answer. And then Jesus took a little child and set him in the midst of them; and when he had taken him in his arms, he said to them: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Doubtless the disciples could not yet conceive of a new kingdom, without something of an outward organization, form, and splendor; although, in one sense, the kingdom that Christ established on earth was not new, but as old as the Old Testament, as old as man, and heaven. But the difficulty lay deeper than their

* Preached in Yale College Chapel, Dec. 20th, 1863.

ignorance of the kingdom of God—it lay in their unspiritualized natures, or in the feebleness of the new principle of the heavenly life in them. Their spirit remained as yet in the low, human circle of things, and they saw all things from a human point of view.

But to enter the kingdom of heaven was not by human power or merit; it was by being converted and becoming as a little child. It was not by a man's raising himself to God, but by God's coming down to him, and transforming him into the image of the heavenly. It was a change, not an act, nor, at first, a virtue.

The first great simple truth, therefore, which the words of the text reveal to us—and this whole striking scene of a child set up to preach to angry and contending men—is, that for any man to enter the kingdom of heaven, *there must be a deep spiritual change wrought in him.* This truth separates the religion of Christ from all human religions, or human theories of Christianity, in which no power outside of man's own nature is thought necessary for goodness and perfection. This change is so deep and radical that it is equivalent to a new life, or a new birth. The spirit of man is so profoundly sinful that nothing will touch it but regeneration. The Saviour, speaking of this change, said: "Verily, verily, I say unto you, except a man be born again, (or, more literally, from above,) he can not see the kingdom of God." For this there is needed a communication from the great Author of Life. This is God's work alone. It requires a manifestation of the same original creative power that made the universe. As Christ touched the corpse of the widow's son that was being borne through the gate of Nain to its burial, and the crimson life reddened the pale cheek, and the breast heaved, and he rose up and spoke comforting words to his mother and friends; so the compassionate and regenerating touch of the Holy Spirit must be felt, to have this new life enter a dead soul. It is not the creation of a new soul, or of any new spiritual faculty; but it is the resurrection of the soul, to a new state of being—its awakening to the use of all its powers with a new purpose, and from a new and higher center of life.

Wherever this higher life has been communicated in times and ways that belong to God's unseen Spirit, and that can not be entirely known to us, it manifests itself in new forms and lineaments, however faint, that contradict the usual course of nature and common spirit of man. It shows its divine parentage. All the expressions of this heavenly life could be comprehended in no symbol with more wonderful beauty, than in the symbol of a little child, who has just received the mysterious gift of life, and is held in the arms of Christ as the sustaining power. They could be comprehended no more fully and profoundly than in *the new*

childlike spirit. This, above all, is an humble spirit. In the little child, the sense of individual or selfish life, has not yet developed itself; but he shares his opening life humbly and joyfully with all. Depending on others for life, the child's will lies in the embrace of the parent's will; and yet he feels not the law, but plays and leaps in the charmed circle. How could the heavenly life begin to come forth and show itself in a corrupt and unbelieving world, more unmistakably than in this childlike spirit? It is a new spirit. What would a proud Roman, cotemporary with Christ and his disciples, just at this magnificent epoch of the establishment of that empire, which aimed at universal dominion, have said to the setting up of a little child, as symbolizing a kingdom that was to absorb and outlast its own and all other kingdoms? And what would he have thought of the Head—the Founder of that universal and everlasting kingdom—"humbling himself" to take the form, and not only the form, but the spirit, of a little child, lying helpless as human infancy is, in the manger of Bethlehem? He would have treated the thought of "the holy child Jesus" with scorn. But as the King thus humbled himself and became as a little child, so must the subjects of this new kingdom humble themselves, that they may reign with him in this singular realm, where there is no room for the sentiments of ambition or envy; and he that is great must be as he that serveth. Christ's word to each of his disciples is: "Deny *thyself*, and take up *thy* cross, and follow *me*." He who follows me, lives, though in an infinitely lower sense, my life over again. He denies and crucifies the old selfish life. The first separate and selfish life is lost, and there is a second and higher life, that is joined with the life of God, and the life that runs through his heavenly kingdom. This principle of self-denial—which was carried to its highest point in the cross, where the highest life of all was freely denied, poured out, and lost, for the lowest and humblest, in order to manifest the loving will of the Father to the lowest and vilest—forms the vital law from which every thing in this new kingdom springs, and is, above all, its entrance law. One must be converted and become as a little child, to enter this kingdom. He must, as it were, turn round and tread back his whole life, its windings of pride and wastes of selfishness, until he comes to his very childhood, fresh from the hand of God, standing face to face with God and eternity, without a wish or will of his own, humbly rejoicing to take from the divine hand the unspeakable gift of life. When one comes to this simplicity of mind—when he feels the evil and real helplessness for good of his own selfish nature and will—then he is fit to receive God's new life and will, and to enter his heavenly kingdom.

This sincere confession of *sin*, this true humility, this entire self-condemnation in the sight of the pure and all-searching One—

this is the condition for the gift of the renewing Spirit. This humility stands like a little child pleading at the threshold of the kingdom of heaven. But will a proud man humble himself? Will he become as a little child? Will he call for help because he is helpless? Will he believe, as well as confess, that there is absolutely nothing in him that is pleasing to God, but every thing that is selfish and corrupted?—that not an act, nor a desire, is selfish and corrupted?—that not an act, nor a desire, is pure? Daniel Webster is reported once to have said, in conversation with a Christian friend, that it is the hardest thing in the world for any man, in his full strength, to confess himself an undeserving sinner.

The new and heavenly kingdom which Christ has founded in the earth, is thus altogether a spiritual kingdom. It is humility, purity, holiness, in the inward parts—the kingdom of God within men. It is a life that is as unnoticed as a little child. It is not a new church, beautiful in its forms, and magnificent in its show of prescriptive and divine authority. It is not a new doctrine, or a new philosophy, or a new morality, or even, in the deepest sense, a new religion; but it is a new spirit. It is the childlike spirit of heaven. Although it must manifest itself in the outward life, and in the visible though simple forms and brotherhood of the Christian church, it is the quiet development of the hidden life of God within; showing itself rather in the divine *spirit* of what one says, and does, and is, than in any external glory of act or life. This childlike spirit does not so much say that it loves man or God, as it is itself that “love unfeigned,” which is the very spirit of God, into which it is new-born; “for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love.”

We say that one is a changed man, not because he differs from the well-known friend whom we greet daily in the familiar walks and occupations of life, whether he be cloudy or sunny in his disposition, fiery or slow, plodding or imaginative; not because his outward individuality is in the slightest degree destroyed or changed, but because we see in his spirit the principle of a new life, a heavenly motive of love, which throws around his whole being a simplicity and moral greatness, that we never observed in him before. It is because, as the Apostle says, he “is renewed in the spirit of his mind.”

But looking more carefully at this childlike spirit of the new kingdom, we see that it is capable of development into many similar though distinct qualities, while their germinating spirit is one, and all of them are toned and mingled with the heavenly spirit of humility.

The first distinctive quality of this childlike spirit which we would briefly notice, is *Truth*. He who has this spirit has a clear apprehension, we might say intuition, of Divine Truth. He has

not only the love of it, but the comprehension of it. There is truth, if anywhere to be found, in the spirit of a little child, for God has made the child to love truth. The child's spirit, when it acts unconstrainedly, feeds upon truth as its daily bread. He is ignorant; and yet he is not ashamed of his ignorance, but he asks to be taught; and he throws open all the doors of his eager mind to be filled, believing that all things are his—earth, heaven, yea, God himself. Let me here quote from another, who was a keen and bold observer of our nature in all its stages: "My opinion is, that where circumstances favor, where the heart is deep, where humility and tenderness exist in strength, where the situation is favorable as to solitude and as to genial feelings, children have a specific power of contemplating the truth, which departs as they enter the world. It is clear to me that children, upon elementary paths which require no knowledge of the world to unravel, tread more firmly than men; have a more pathetic sense of justice; and, according to the immortal ode of our great laureate, 'On the Intimations of Immortality in Childhood,' a far closer communion with God. Observe in St. Matthew, chapter twenty-one, and verse fifteen, *who* were those that, crying in the temple, made the first public recognition of Christianity. Then, if you say, 'O but children echo what they hear, and are no independent authorities!' I must request you to extend your reading into verse sixteen, where you will find that the testimony of these children, as bearing an *original* value, was ratified by the highest testimony, and the recognition of these children did itself receive a heavenly recognition. And this could not have been unless there were children in Jerusalem, who saw into truth with a far sharper eye than Sanhedrims and Rabbis." "Spiritual things" are thus, as the Scripture says, "spiritually discerned." He who is born and led of the Spirit of God, recognizes the divine beauty, word, and will of Christ, wherever they are revealed, even as the children of Jerusalem first of all, recognized Christ. The regenerate mind is led by the Spirit to a higher eminence than ordinary men occupy; and then the Spirit clears the eye of its mists of dishonesty and doubt, so that it sees far over the fields of divine knowledge.

Secondly. *Freedom.* The new spirit of the kingdom of God has in it also the freedom of a child's spirit, and enters into the liberty of the children of God. The artificiality of the mere Pharisee in religion, and the rigidity of the mere moralist, disappear. There is a glad freedom in the service of God, which the sublimest principle of duty without love could never inspire. It is the joy, and the very impulse of the new spiritual life, to do the will of God. This freedom is likewise chiefly of the spirit, or, as it is sometimes called, of the will. There is, it is true, a native freedom of the will, which is an essential truth of our being, and lies at the foundation of moral accountability; but while the great subject of the "Freedom of the Will" has been the theme of dis-

cussion by the profoundest minds ; and while it is the noblest of themes for the study of the theologian and philosopher, yet, in one sense, the endlessness of these discussions, and the futility of expecting to arrive at any satisfactory solution or rest from discussion, in the natural modes of reasoning and thought, is vividly illustrated by the poet's continuing the barren debate among the restless spirits who fell from heaven. Where, excepting in the Christian solution of the problem, in the reconciliation of the divine and human wills, the bringing of the human spirit into oneness with the Divine Spirit, in the new life and love of Christ, can the freedom of the human will ever be unmistakably and practically established ? As the child is perfectly free in every act, while perfectly dependent, so the renewed man is adopted by the Spirit into that freedom of the children of God, wherein the spirit of bondage again to fear is removed, and the man rejoices once more to act freely and spontaneously, as when he was a child. And when we think at what a priceless sacrifice this freedom of God's children was purchased, how dearly should we prize it ; and how careful should we be, not to let it sink into an unscrupulous carelessness in the Christian life and service ! In the constant education and training of this free will, until it become capable of great achievements, until it become invincibly strong, like Christ's, to do the will of the Father, lies the true growth of the Christian, from his childhood to his full manhood in Christ Jesus.

Thirdly. *Unworldliness.* This is the spirit which denies itself especially of worldly honor, success, and power. The little child has no dream as yet of power. On the contrary, every word and act show his acknowledged sense of weakness and dependence. But to the unspiritual mind it is misery to be weak. Such a mind is often led to despise goodness itself, because there is sometimes an apparent weakness in goodness ; and it says, if one must be weak to be good, then welcome evil, and the curse that evil brings, if it bring but power with it. Power, that is made palpable in some worldly success ; power, that lifts a man from the mass of incapable men, and stamps him with individuality ; power, however obtained, this is the meaning and pith of life. It is safe to say, that the love of power lies concealed in every man's heart, waiting a favorable opportunity to develop itself ; for did not even the disciples of Christ contend in the very presence of their divine Master who of them should be greatest ? Perhaps the deepest principle of the natural mind, of every unrenewed human mind and kingdom, is the love of power, resolving itself into self-will ; of power having its brief sway in the possession of mere physical strength ; of power cherishing its conscious ability to control men by knowledge, eloquence, and superior intelligence ; of power working by means of ecclesiastical combinations, to domineer over the free thought and consciences of men ; of power aiming through wealth to com-

mand the human concession of greatness; of power grasping resolutely, amid the wildest waves of passion, the great object of enthroning *self-will*, or the right to do one's own will, and to be a law unto one's self. This is symbolized, and is it not often especially so in the mind of the intellectual man and student, by some crowned king of thought, some Humboldt, Shakspeare, or "divine Julius," some great man whose powerful genius claims a universal sway over man and nature?

But in striking contrast to this worldly principle of power, symbolized by the great man, the principle of the heavenly kingdom, is humility, symbolized by the little child. And yet, though thus humble, this childlike principle is really no principle of weakness, but of strength; for we might go on to show where true power lies, and from whence it springs. We might admit that there is a certain power in the force of human will, in an unrenewed though vigorous nature, and even in pure evil itself. A highwayman, or an incendiary, is, in one sense, a man of power. He who recklessly lays hold of the powers of evil, will be a powerful man to work evil, even as the evil spirit himself, is a strong spirit.

But these evil forces, being turned aside from the true and divine course of things, have a tremendous recoil, causing the final weakening and destruction of him who uses them. His power therefore, and the power of every mere human kingdom separate from God, has a limit, and then continually grows less. The chains of darkness under which Satan will be bound to work ill no more, are doubtless these very evil forces, these prides, policies, lies, oppressions, wrongs, impieties, that he has used, which are driven back by the fire of God's violated law, and forged into chains of adamant to bind their inventor. "The virtues are the true forces," as an English statesman recently said. There is no real power outside of goodness. "God hath spoken once; twice have I heard this, that power belongeth unto God."

True greatness of spirit consists in acknowledging, as simply and humbly as a little child would acknowledge it, this truth, that the good God is the only spring of power. For this reason, in the deepest humiliation of the outward life and glory of the Christian, his spiritual life is most mightily renewed; for then God's power is most truly perfected in him. When he is humanly weak, then he is divinely strong.

Even in the natural world, wherein spiritual things are sometimes strangely imitated, the greatest men are the simplest, are those who suffer themselves to be taught by God in nature with the simplicity of little children, not despising the least whisper of his voice and law. This is the condition of the profoundest science. The highest praise which could be bestowed upon a modern poet was, to call him "an eternal child." We have in the text before us, the Saviour's own testimony, that in the moral and spiritual world, he

is greatest who becomes as a little child, who becomes childlike; and why? Simply because a man then comes into that higher spiritual kingdom, into that new heavenly spirit, in which he is nearer the center of power and greatness, the truth, will, and life of God. God dwelling in the soul of a regenerated man, gives him a new and progressive power for all that is good and great. This is not saying, that the renewed man loses any thing of his natural force, and peculiar intellectual power, or becomes literally a child in mind; it is rather saying that all the energies of his mind are simplified, are made one, by one celestial childlike purpose of love to God, are filled with a divine spirit, and are thus lifted out of the low and selfish life in which they soon become wasted and lost, into that higher life in which they grow stronger and stronger forever.

Lastly. *Filial Love.* The childlike spirit of the kingdom of heaven is, perhaps, in no way more clearly and delightfully manifested, than in this instinctive and loving recognition of God as a Father. This filial love is the essence of faith, for it is the very spirit of Christ, the Son. Sad as it is, this loving faith in our heavenly Father, is not an instinct of our unrenewed nature. The heart has been injured by sin far more than the head. Sin is indeed simply the willful separation of ourselves from the will and love of God the Father. To be able then to return to God and to say "Our Father," requires something more than a cold process of the reason, or a forced acknowledgment of the conscience. It is a movement of the *heart* toward the Father—the spirit's inward change from the love of sin, to the love of God. It implies a broken-hearted return from every other object of love to God. It implies a spiritual reünion with God, a love of those things that he loves, a joyful service of his holy will, a childlike trust in all that he does, whether pleasing or otherwise, an ardent desire of constant communion and fellowship with the infinite spirit of the Father. Nature, like the first man, who was the natural man, hides from the voice of the Father, that sounds like the voice of doom to his sin-weakened conscience. Unregenerated nature often acknowledges God outwardly, recognizes him in science, bows before him in public worship, enthrones him in the high hills, and seats him among the bright and inaccessible stars; but nature goes no further. She would not have God come nearer than this; she would not acknowledge God in the inner spirit, nor permit him to enter the soul to look upon its secret defilements, to chasten its sinful lusts, to purify and sanctify it, and to dwell continually in the soul as a dear and holy Father. This sweet and inexpressible privilege is given us through Christ: "For no man knoweth the Father but the Son, and he to whom the Son shall reveal him." And "because ye are sons, God hath sent forth the spirit of his Son into your hearts, whereby ye cry, Abba Father." Here is the inward rest of the spirit! Here

is the everlasting love for which we pine!—the wandering child that returns to its heavenly Father, and lays all its sins, and cares, and ambitions, and sorrows, upon the infinite paternal heart of divine, unchanging Love.

This fatherly heart of our God, should it not be found by all of us?

If to possess this child-spirit, which is to enter the kingdom of heaven, is the gift of God alone, then the soul must put itself in contact with God in order to gain it. In some way or another the soul must find God, the Father. Even the Old Testament saints, living in the shadows of things to come, like Job and David, found new spiritual life the moment they found God. They beheld their sins as in the light of his countenance, as committed against him alone. They cried, "We are unclean and undone before thee, O God," and they came to him—the Source of Life—to have the clean heart created, and the right spirit renewed within them. God met and entered their humbled spirits, and made them whole in his righteousness. God is not hard to be found by any one. Even as his living Spirit fills this nature about us, and gives life to every beast and bird, to every plant and flower, and they live upon him and draw from him—the Father of all; and he renews the face of earth, brings life out of death, and makes the joyful light of each new day of life to quietly shine; so his renewing Spirit fills the spiritual world, and is in all minds and spirits, ready to help their infirmities, and heal their sicknesses, and is divinely able at any moment to give them new life, and cause his joyful light to shine upon them. But to the closed human spirit, the proud, the unprayerful, the unseeking, this new life never comes. This is a spirit "whom the world"—the passion-blinded, unbelieving, uncaring world—"can not receive." But "our heavenly Father is more willing to give the Holy Spirit to them that *ask* him than earthly parents are to give good gifts to their children." And if there be any who feel that they have no interest in this new and heavenly kingdom, that they can not rejoice in its pure joys and glories, but are still in the outer realm of unforgiven sin and death, let them not wait for some great outward movement, some earthquake convulsion, some kingdom of power that cometh with observation; but let them hear God's still small voice of love whispering in the inward spirit. The gracious dispensation and reign of the Holy Spirit on earth, imparting as it were the virtue of the purifying blood of Jesus, to every sinful soul that will suffer itself to be cleansed thereby, is already begun. God's kingdom of heaven, is even now come with power, to every childlike, humble, seeking soul. None such shall fail of it. "Seek, and ye shall find. Knock, and it shall be opened unto you."

THE PRAYER-MEETING.

The Fulton-Street Prayer-Meeting.

THE remarkable and encouraging activities of this consecrated spot still continue. It is truly wonderful how many and varied requests for prayer are sent in from different and distant places over the earth, and how many answers to prayer are recorded, and many are not. The Fulton-Street Prayer-Meeting in its teachings and influence may be regarded as a great revival sermon preached to all Christians who believe in the doctrine and efficacy of fervent prayer. This meeting and the answers to prayer which are recorded seem like a standing and perpetual memorial of God's fidelity in hearing the prayers of his people when they are in earnest. The whole history of this meeting presents most encouraging facts to stimulate Christians in all parts of the land to pray for the reviving and converting influences of the Holy Spirit.

The interest in the meetings does not diminish, but for several weeks past there has been very deep interest in the Fulton-Street Prayer-Meeting, and the old revival spirit of 1857 and 1858 begins to be in some measure manifest. We have frequent reports of revivals from other places, as having commenced since the week of prayer.

A Striking Answer to Prayer.

A CLERGYMAN, while acting as the leader of the meeting one day, said he wished to relate an incident as being due to this meeting, which had just come to his knowledge.

Some time ago, a gentleman was in this meeting from Minnesota. He came, as many others do, with no intention of saying a word; but during the progress of the meeting his feelings became very much aroused in regard to the church in far-off Minnesota, of which he was a member, so that he felt compelled to arise and ask prayer in their behalf. The gentleman stated that the church was feeble and small, and there was no unusual religious interest in it. But they had resolved, before he came away, to observe the week of prayer.

The deep desire of his heart was that the week of prayer should be the means of a revival in that little church in Minnesota. He stated this as his request. It was made the subject of earnest prayer in the meeting.

The brother went home in time to be present during the week of prayer in his own church, and was there to see how wonderfully God answered prayer offered here.

While they were praying that the Lord would pour out his

Spirit on all the world, God poured out his Holy Spirit upon them in great power, and the last intelligence was that of all classes and conditions and ages, forty had made public profession of their faith in Jesus, and this glorious work was still in progress.

At the meeting on Monday, February the twenty-ninth, reports of revivals were given as now in progress in various places in New-England and in the State of New-York, of a most cheering character. In one town, ten young ladies, without knowing each other's anxieties, had called on their pastor to inquire what they should do to be saved. In another town, seventy hopeful conversions had occurred. The numerous instances mentioned indicate that God is pouring out his Spirit on the churches, and only needs the fervent, effectual prayers of his people in order to pour them out an abundant blessing. There should be a Fulton-Street Prayer-Meeting in every large city and village, till the whole land is watered and blessed with renovating grace.

The Closet Hour.

SOME one has remarked that there is but one place where long prayers are appropriate, and that is in the closet. And surely we have much to ask forgiveness for, many blessings to acknowledge and to crave for the future; yet how often we hasten through the duty with a wandering heart, and but little feeling of the petitions we offer! Oh! not so would we come into the presence of an earthly sovereign, and plead for our life. How few of the surrounding objects would catch our eye, or divert, for an

instant, our attention! Who would like to have his closet prayers written out, and interlined with all the wandering thoughts that intervene? Would he dare to read aloud the petition on his bended knees, or would he consent to give it into the hands of even a fellow-being for perusal?

We should "prepare our hearts to seek his face." We can not come from the hot haste of our worldly pursuits, and rush into God's presence with an acceptable sacrifice. Meditation should precede our offering, and the door of the mind be carefully shut against the world, or it will be only "lip service."

An old man used to say, with considerable pride, that he had not omitted saying the prayer his mother taught him, a single night, for seventy years. A severe illness came upon him, and he was led to see himself as a great sinner, who must be saved by the free mercy of Christ. His last years were spent as an humble Christian, and he was often heard to say: "I am the old man who said his prayers for seventy years, yet all that time never prayed at all."

Ah! how often might the same be said of us when we come forth from our closet devotions, and go about our worldly pursuits again!

We have no more prayed than if we had merely taken a newspaper in our hand, and read a paragraph from it.

Oh! how should we double our watch about our closet-door! Here is where declension and apostasy always begin. Here is the only place where the Christian armor can be girded on, and the strength obtained to wield it manfully.—*Presbyterian*.

While it is Called To-Day.

TO-DAY, "while it is called to-day," is really all the time there is. That which is called "yesterday" is time no longer. While it was called "to-day," it was a reality; it was here; it was ours to use, to improve, to enjoy, to profit by; but since we began to call it yesterday, it is ours no longer—indeed, it is a fact no longer; it is out of existence. All there was of it, and all we could make of it, was while it was called *to-day*. Yesterday—last week—last year—these are but phrases denoting periods that existed only while they were "called to-day."

There is no such thing as *to-morrow*, and there never shall be as a real entity, an actual matter of fact. "Boast not thyself of to-morrow," for "to-morrow" does not exist until it comes to be "called to-day." To-morrow is only a word—an expectation—not a reality. When it comes into being, it is as to-day, and not at all as to-morrow. Strive as we may to peer into the future, we shall find nothing there, for there is nothing until it comes; and when it comes, and while it lasts, it is simply "while it is called to-day."

But to-day, in character and value, is what it is very largely as the result of the departed and dead yesterdays. They in their succession, while they were "called to-day," were working out issues to give shape and coloring to what should come after them, and this present, actual to-day bears the marks which they have left behind. And so to-morrow, when it becomes to-day, shall be greatly shaped by the mould which to-day is preparing for it. Who does not know this? yet how few seem to understand it!

The great art of life, then, is rightly to estimate and well to improve to-day. To-day is every thing. "While it is called to-day," time and opportunity are here for all that is required of us. But they wait not—they linger not. To-day is fast dying into yesterday, and just ready to take its place with the dead and buried past. May the Great Teacher help us so to number our days that we may apply our hearts unto wisdom, "while it is called to-day."—*Christian Sec.*

"If I Could only See my Mother."

"If I could only see my mother!"

Again and again was that yearning cry repeated:

"If I could only see my mother!"

The vessel rocked, and the waters, chased by a fresh wind, played musically against the side of the ship. The sailor, a second mate, quite youthful, lay in his narrow bed, his eye glazing, his limbs stiffening, his breath failing. It was not pleasant to die thus in this shaking, plunging ship; but he seemed not to mind his bodily comfort; his eye looked far away, and ever and anon broke forth that grieving cry:

"If I could only see my mother!"

An old sailor sat by, the Bible in his hand, from which he had been reading. He bent above the young man, and asked him why he was so anxious to see the mother he had willfully left.

"Oh! that's the reason!" he cried in anguish; "I've nearly broken her heart, and I can't die in peace. She was a good mother to me—oh! so good a mother!

She bore every thing from her wild boy, and once she said : ' My son, when you come to die you will remember this.' Oh ! if I could only see my mother !"

He never saw his mother. He died with that cry upon his lips, as many a one has died who has slighted the mother who loved him.

That Testimony.

Do not withhold it ; you know not what good it may do. A few weeks ago, in a Sabbath evening meeting, in a church where there is no special revival, the honest testimony of a lad in favor of religion fastened upon the heart of a thoughtless young lady, who, we trust, has now a hope in Christ. " Ye are my witnesses." A straightforward, honest testimony for God will often effect what a powerful argument or appeal can not do.

Let the parent, teacher, or business man watch an opportunity to say a word *from the heart* to child, pupil, or customer, about the salvation of the soul, and it will do more good oftentimes than a sermon or an exhortation in meeting, or an admonition from a minister.
—*Morning Star*.

The Lord's Day.

" REMEMBER the Sabbath day to keep it holy."—Ex. 20 : 8.

THE present, undoubtedly, is the generation which is to decide the fate of this great nation, by deciding whether the Sabbath shall be preserved or blotted out. The question before the nation is, whether it is to be a day of virtue or of sin ; a day for God or a day for the devil. Wherever the Sabbath

is not, man forgets God, and God forsakes man.

To the Sabbath will your salvation be owed, if you attain salvation. On your course in regard to the Sabbath will depend much of the peace or the sorrow of the bed of death. On this day, the amendment of your soul, your victory over sin and temptation, are to be resolved on and achieved. What fitter time to converse with our Lord than on the Lord's day ? What fitter day to ascend to heaven than that on which he rose from earth, and triumphed over death and hell ? Use your Sabbaths as steps to glory, till you have passed them all, and are there arrived.

When will my pilgrimage be done,
The world's long week be o'er,
That Sabbath dawn which needs no sun,
That day which fades no more ?

The Dying Soldier.

ONE Sabbath, just after the service at the Christian Commission chapel, a man asked me to go to the hospital in great haste, for a dying man was calling loudly for me. I went as quickly as possible, and as I entered the door of the building, I saw him about half way down the ward, throwing his hands in the air and crying out in great distress. I hastened to his side and took his hand in mine.

" O sir !" said he, " I am glad you have come. I am going to die. I am not prepared, and I don't want to go to ruin."

In broken sentences he told his story. " I have at home a praying mother and sister. From my youth up I have been religiously instructed. I never indulged in the vile habits and vices that I have so often seen in those around me ; but I never gave my heart to

Jesus. I never prayed for pardon or a fitness to die. I know and feel that I am guilty before God, and am not prepared to meet him. Three nights ago I attended the meeting at the chapel. I was deeply wrought upon during the sermon. When the invitation was given, and so many went forward for prayers, I partly rose to my feet to go also; but the thought occurred to me that I had better wait till another night, and I took my seat again. I did not think I was going to be thrown upon my bed again so soon; but here I am, and know that I shall soon die. Eternity is just before me, and twenty-five years of sin stare me in the face. O sir! pray for me!"

I engaged in prayer, after which I tried to direct him to Jesus, told him of the love and mercy of God in Christ, and quoted many of the exceeding great and precious promises of God. My whole spirit was stirred within me. It was of no avail. The thought that he had all his life rejected Christ, and now, when he could do it no longer, was asking him to save him, seemed an insurmountable obstacle to his acceptance. During the day he was so weak I could not converse with him, but an expression of despair was upon his features as he faintly whispered: "Pray, pray for me." Soon reason left her throne; the darkness of death fell upon him, and in a few moments, with that same look of horror stamped on his countenance, he had gone to the judgment, his destiny sealed forever. But three days before he partly arose to his feet for prayers, but *put it off till another night!*

We laid him in the soldier's grave. His own earnest request was that his mother should never know the circumstances of his un-

happy end. He said it would kill her.—*S. S. Times.*

Oriental Fable.

THE Ministering Angel, commissioned by the All-Merciful Father to watch over the flowers, to nourish them with the juices of the earth, and water them with the dews of heaven, one day, after performing his morning duties, sat down upon a bed of soft green moss, to look at what he had done, and meditate upon the love and goodness of Our Father, in making all things so beautiful. Absorbed in these thoughts, he fell asleep; but the day was wearing on, and the sun beat down with such violence upon him that a flourishing Rose-bush, to which he had always been particularly kind, gratefully bent her branches over him to shield him from the intense heat.

When the gentle Spirit awoke, refreshed with his repose, and saw to what he was indebted for it, he exclaimed: "Beautiful flower! never shall I forget your kind care! How shall I repay the service you have rendered me? Speak! your utmost wishes shall be granted!" For had the hot rays of the sun shone on him, he would have vanished in a mist-wreath.

With a deep blush, the Rose replied: "If you indeed love me, give me still another charm, that I may appear to you yet more beautiful." The Spirit paused; then, with a smile, he tore a tuft from the bed on which he reclined, and wrapping it about her, murmured: "The Mantle of Modesty will brighten all the rest."

From that hour they have worn the green velvet cloak in memory of this event.